

Bi Weekly Lecture Series With Reb T, The Show Where We talk A Topic Per Session with Some Practical Lessons: **“Negate The Zero: Become Your Own “Hero”**

Sources from Sefaria (unless noted otherwise); Lookout for the *Points To Carryover (PTC's)*

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-Dedicated for the refuah sheleimah of all those sick with corona or other ailments

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What do you think of when you hear the word “hero”? What comes to mind with the use of that phrase? Is it the comic book legends or the main characters in books, movies, or tv shows?

Why would that be the right depiction of what a true hero really is?

The dictionary defines a hero as *“a person who is admired or idealized for courage, outstanding achievements, or noble qualities.”*

Too often this idea gets “immortalized” and “larger than life” making it seem unattainable and impossible for the common person to achieve. “I could never be a hero. Look what he or she did, that’s a real hero! What am I, I’m zero compared to that.” We tend to think of the heroes in history and lhavdil tanach as infallible, picture perfect images of people that seems itself impossible to touch or reach. We look at the avos, the shvatim, moshe and other leaders, the kings and prophets, the tannaim and amoraim and commentators as these amazingly heroic and super people. It doesn’t help when we read novels, especially Jewish, of great people, that depict people as pure angels that never did or had struggles with issues or any sins like the rest of us in their lives.

But, look closely at how our leaders in Tanach our portrayed. Hashem specifically put into our history the faults of our ancestors and heroes and leaders. The stories that don’t seem to portray the characters in tanach in the best way (i.e. Yaakov having to take the brachos in deceitful way, Avraham having to send away Yishmael, Moshe getting angry at the Jews in the desert, the brothers selling yosaef, Yehuda and tamar, David and batsehba, etc.)to shoew that heroes are regular ordinary people that fight iner struggles and rise to greatness.

We need to realize that the real definition of hero is vastly different especially defined by Jewish terms. **We need to negate the feeling of “Zero” and realize we all have true worth and ability to be our own heroes, by conquering that which is ever present and within each of us, our own wars, battles, and struggles which often happen daily.**

We should be careful not to idolize “heroes” and realize they are fallible and human and can still have many aspects besides for the hero one, especially depicted through so many stories in tanach specifically to illustrate this point. We tend to put heroes on pedestals and high planes, when in reality that’s not the case.

In modern terms, a more relatable type of hero would be that of the “Everyman/everywoman hero”, explained by Wikipedia:

*Everyman, in literature drama, is an ordinary individual, with whom the audience is able to easily identify.*

*The everyman is generally a **protagonist**, whose benign conduct fosters the audience's wide identification with him. Once facing an extraordinary challenge, everyman may mount an*

exceptional response, nonetheless, perhaps even fulfilling a *hero's journey*, acquiring exceptional abilities, after all, that complement his commonplace, humble core. There are numerous instances of **everywoman**, too,

Generally, a modern everyman, although perhaps adolescent, is neither a child nor elderly, and is physically unremarkable. Although his intellect and integrity may be appreciable, he typically lacks the *privilege* of authority or prosperity, and occupies the middle class or lower class with the bulk of society. *[citation needed]* He typically shows some *moral idealism*, yearning for greater success, and foresight in career or family life. *[citation needed]* Yet his modest means may compound life's vicissitudes while his own virtues, casting him in roles valuable to others, may escalate his own troubles. *[citation needed]* Still, by his resourcefulness and fortitude, he may fulfill his modest ambitions, often furthering the greater good as well. *[citation needed]*

This is the type of character we will try to explain as more realistic and relatable to everyday life.

The Jewish definition of an “everyman” hero, a “gibor” is, the key to live up to. It can still be the person rising to the occasion, someone you look up to, and a role model, but it encapsulates something else, something that is actually attainable for each and every one of us.

### **Ethics of the Fathers (4:1) asks,**

כָּן זֹמָא אוֹמַר

(משלי טז) **אִיזְהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יָצְרוֹ.** שְׁנֵאָמַר

טוב ארץ אפים מגבור ומשל ברוחו מלכד עיר.

Ben Zoma said... Who is mighty? He who subdues his [evil] inclination, as it is said: “He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city” ([Proverbs 16:32](#)).

[Aish.com](#) with points out with [Author Ruchama King Feuerman](#) that:

*This definition of a hero tells lots of things:*

*Jewish bravery isn't loud and public. You don't need muscles and swords and guns. Here, you won't find the sheriff single-handedly facing down a posse of Evil Guys while all the townsfolk follow each move from behind their windows.*

**Jewish bravery is often quiet, muted**

**It's the battles that take place in your mind, the struggles that happen in the every day moments, whether you're a four-year-old or forty. The Jewish concept of courage doesn't require an act that's grandiose or larger than life. You don't have to grow up to become a hero. You can be one right now.**

[Legends of the Jews](#) [היהודים](#) [Volume 2:4](#) explains that:

**(a person, specifically Moshe Rabbeinu) deserves more praise for his unusual strength of will than for his natural capacity, for he succeeded in transforming an originally evil disposition into a noble, exalted character,** a change that was further aided by his resolution, as he himself acknowledged later.

*After the wonderful exodus of the Israelites from Egypt, a king of Arabia sent an artist to Moses, to paint his portrait, that he might always have the likeness of the divine man before him. The painter returned with his handiwork, and the king assembled his wise men, those in particular who were conversant with the science of physiognomy. He displayed the portrait before them, and invited their judgment upon it. The unanimous opinion*

was that it represented a man covetous, haughty, sensual, in short, disfigured by all possible ugly traits. The king was indignant that they should pretend to be masters in physiognomy, seeing that they declared the picture of Moses, the holy, divine man, to be the picture of a villain. They defended themselves by accusing the painter in turn of not having produced a true portrait of Moses, else they would not have fallen into the erroneous judgment they had expressed. But the artist insisted that his work resembled the original closely.

Unable to decide who was right, the Arabian king went to see Moses, and he could not but admit that the portrait painted for him was a masterpiece. Moses as he beheld him in the flesh was the Moses upon the canvas. There could be no doubt but that the highly extolled knowledge of his physiognomy experts was empty twaddle. He told Moses what had happened, and what he thought of it. He replied: "Thy artist and thy experts alike are masters, each in his line. If my fine qualities were a product of nature, I were no better than a log of wood, which remains forever as nature produced it at the first. Unashamed I make the confession to thee that by nature I possessed all the reprehensible traits thy wise men read in my picture and ascribed to me, perhaps to a greater degree even than they think. But I mastered my evil impulses with my strong will, and the character I acquired through severe discipline has become the opposite of the disposition with which I was born. Through this change, wrought in me by my own efforts, I have earned honor and commendation upon earth as well as in heaven."

The gemara [in sukkah 52b](#) explains that:

**Rabbi Shimon ben Lakish said: A person's evil inclination overcomes him each day and seeks to kill him, as it stated: "The wicked watches the righteous and seeks to kill him" (Psalms 37:32); the wicked here is referring to the wickedness inside one's heart. And if not for the Holy One, Blessed be He, Who assists him with the good inclination, he would not overcome it, as it is stated: "The Lord will not leave him in his hand, nor suffer him to be condemned when he is judged" (Psalms 37:33).**

Who then is a real hero? The one who fights the inner battles or the battles all arounds them in their own homes and lives. The real heroes are the ones we don't hear about, we don't see, we don't know about, who struggle with the daily battles and the daily fights (literally and figuratively) within oneself and within one's surroundings and life situations.

Others may struggle with illnesses (physical or mental), afflictions, addictions, wants, and relapses and we wouldn't even know it. They struggle silently in their own lives, behind their own four walls, never really knowing what goes in ion people's houses and "behind closed doors."

The real hero can present in so many ways: The person who loves the smell of mcdonald's but does not succumb to the urge and instead walks a different way home, the person who loves to hear gossip but doesn't join the "mitzvah" -READ: LOSHON HORA- meeting and instead stays home and does a mitzvah, The parent struggling with many little kids while trying to go about making dinner and suppresses the anger and annoyance at the children, the loan officer who overcame the desire to take massive interest at work even though he easily could have made thousands, the overeating foodie who resisted the urge to go by and eat in another food shop, all these are examples of the real heroes within and among us.

The person fighting against all of their urges and wants, the one who stands up every day as a soldier in the army of Hashem to take the evil inclination down; these people all in their own ways are the real heroes, and these **heroes are all really us**, we just don't realize it or know it yet.

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Let's look at some source related to what a real "everyman" everyday hero looks like:

[Klein Dictionary, גבור, גבורמילון קליין](#)

גבור adj. 1 mighty, courageous, valiant, heroic. 2 warrior, **hero**. NH 3 central character . [From גבר . cp. BAram. גבר, JAram. גבר, גבר, Syr. גבר, גבר .

[Jastrow, גברתומילון יסטרוב, גברתו](#)

**brave**, hero. Sifré Deut. 305; Yalk. ib. 941 כמותך ג' a hero like thyself.

[Jastrow, גבורמילון יסטרוב, גבור](#)

strong, **brave**, mighty; hero. Ned. 38<sup>a</sup> על ג' on a strong man; Sabb. 92<sup>a</sup>. Ab. IV, 1 איזהו ג' who is a hero?; Tam. 32<sup>a</sup>; a. fr.—Pl. גבורים. Gen.

[Klein Dictionary, אמיץמילון קליין, אמיץ](#)

strong, bold, **courageous**. [From אמץ <sup>1</sup>.] Derivative: אמיצות.

[Klein Dictionary, גבורהמילון קליין, גבורה](#)

strength, valor, might, **courage**, heroism. [Formed from גבר with suff. הֶ. cp. Samaritan gēbēra , JAram. גבורתא, Syr. גבורתא , Arab. jabarūt .]

[Jastrow, אבירמילון יסטרוב, אביר](#)

strong, mighty, eminent ; **noble**. — Pl. אבירים. R. Hash. 25<sup>b</sup> אביר שבא' the noblest of the nobility. Y. ib. II, 58<sup>b</sup> bot. אבירי עולם the world's noblest sons. [Esth. R. to II, 4, v. אבירם.]

[Klein Dictionary, גדולמילון קליין, גדול](#)

גדול adj. 1 great, large, big. 2 strong. 3 **noble**, honored. [From גדל <sup>1</sup>, whence also Syr. גדיל , Ugar. gdl .

[Jastrow, קדשמילון יסטרוב, קדש](#)

קדש, or ק' את השם, to sanctify the name of the Lord, to manifest fidelity to religion by **noble** deeds,

[Mishlei 16:32 \(seen briefly before\)](#)

טוב אַרְךָ אַפִּים מַגְבֹּר וּמְשֵׁל כְּרוּחֹו מִלֵּבָד עֵיר:

Greater is the withholder of [his] wrath than the hero, and the ruler of his spirit [i.e., the conqueror of his evil inclination] than the conqueror of a city.

[Or HaChaim on Numbers 24:3:4'ג:כ"ד על במדבר כ"ד](#)

The word **גבר** is also an allusion to **גבורה, heroism or bravery**.

[Or HaChaim on Leviticus Chapter 14:9](#)

Isaac is represented by the word אזוב, seeing Isaac symbolises the attribute of **גבורה, strength, heroism**.

**PTC. The TRUE definition of a hero is one who is fighting the good fight within himself to overcome his struggles with character and conviction and not physical strength.**

### Pirkei Avot 5:11

אַרְבַּע מִדּוֹת בְּדַעוֹת... קָשָׁה לְכַעַס וְנוֹחַ לְרִצּוֹת, חָסִיד. נוֹחַ לְכַעַס וְקָשָׁה לְרִצּוֹת, רִשָּׁע:

There are four kinds of temperments:... Hard to become angry and easy to be appeased: a pious person; Easy to become angry and hard to be appeased: a wicked person.

### The Improvement of the Moral Qualities הנפש מדות תקון Part 4:1

But he who is slow to anger and quickly appeased is most praiseworthy. This is one of the virtues of the noble and excellent men, among whose qualities wrath rarely ever appears

### Pirkei Avot 5:20

הַיְהוּדָה בֶּן תֵּימָא אָמַר... **וּגְבוּר פֶּאֶרִי**, לַעֲשׂוֹת רְצוֹן אָבִיךָ שְׁבִשְׁמַיִם.

Judah ben Tema said: ... **brave as a lion**, to do the will of your Father who is in heaven.

### Ibn Ezra on Deuteronomy 31:6:1'א':א' אבן עזרא על דברים

Be courageous and **brave** now that you know that God will stand with **you in any place where you go to do battle.**

### Pirkei Avot 4:15

וְהָיוּ זְנַב לְאַרְיֹת, וְאֵל תְּהִי רֹאשׁ לְשׁוּעָלִים:

...**And be a tail unto lions**, and not a head unto foxes.

### Tosafot Yom Tov on Pirkei Avot תוספות יום טוב על משנה אבות Chapter 4:15

AND NOT AT THE HEAD OF FOXES. **Lions seem appropriate for the first part of the parable, as they are the most honorable of and rule over all the animals, and possess great strength and courage; they appropriately stand for the great and famous men, who possess the great strength it takes to bear the yoke of the Torah.**

### Kitzur Shulchan Aruch 1:3

... "Strong as a lion" is a reference to the heart, because true valor in serving the Creator, Blessed is He, emanates from the heart. He also states: "Strengthen your heart to serve Him, and overpower your evil inclination and defeat it as a hero triumphs over his enemy, defeating him, and casting him to the earth."

### The Improvement of the Moral Qualities 4:1:4'ד':א' תקון מדות הנפש

Those who subdue their souls' anger and prevail upon their nature to restrain it, have been described as **noble** and characterized as exalted.

### Shekel HaKodesh, שקל הקדש On the Testing of Friends, their Indulgence, and Forgiveness

שְׁלֵשָׁה נִבְחָנוּ / עַל יַד שְׁלֵשָׁה,  
לִמַּד אוֹתָם / וְלֹא תִשׁוּב לְכִסְלָה,  
אֲנוּשׁ עֲנִיּוֹ בַעַת / כַּעֲסוֹ, וּגְבוּר  
בְּמַלְחָמָה, וְאוֹהֵב / אֶת שְׂאֵלָה.

Three things prove if men are wise; learn them well, and never shalt thou turn to folly: Be humble amid all provocation; **be a hero in the fight**; be pleased to grant a man's request.

[Or HaChaim on Deuteronomy דברים על דברים Chapter 21:11\(part 1\)](#)

**The proper conduct of the Jewish people in turn depends on its ability to vanquish its evil urge. Our verses come to remind man that as soon as his soul leaves the celestial spheres (prior to entering his body) he must be prepared for the struggle with the evil urge. He should not believe that no special valour is needed in order to overcome the spiritually negative forces. On the contrary, the struggle is called מלחמה, "war." This is what our sages had in mind in Avot 4,1 when they said that the true hero is the person who conquers his temptation. This is the reason the Torah did not write le-milchamah i.e. "to any any war," but la-milchamah "to the war, i.e. the well known war against your evil urge."**

**PTC. The real "Hero" is the one fighting the internal battles that no one knows about**

[Or HaChaim on Deuteronomy דברים על דברים Chapter 21:11\(part 2\)](#)

על איבך. "against your enemies." This is a further reminder that the war the Torah speaks about in our paragraph is **not comparable to one fought by a military hero who, once he has conquered the city he fights against, goes home and rests on his laurels. Rather, it is a war which if the victor relaxes his guard even momentarily after having scored a victory, his enemy is liable to revive and destroy him. The Torah assures us that even though the evil urge is an extremely tough adversary, one whose resources are stronger than human powers to overcome unaided, G'd will give this adversary into our hand -if we are actively engaged in fighting him,** כי תצא למלחמה, "You will take him captive." The Torah is careful to write ושביתו שבי instead of אותו, "him." The reason is that the adversary is not something or someone tangible to which the pronoun אותו, "him or it" could be applied. **The best that you can hope for is that he will disappear for a while.** The meaning of the words ושביתו שבי may be that you will take captive the souls which up until now the *Sitra Achara* held captive, i.e. you will capture his prisoners. What is described as "your victory" consists of reclaiming souls which your adversary Satan had captured.

[Akeidat Yitzchak 65:1](#)

What Ben Zoma wishes to tell us, however, is that to describe someone as brave merely because he conquers, is foolish. **If a king cannot control his own passions, how can he expect to control his soldiers? Only after he has learned to be in charge of himself, can he be trusted to be in charge of others. ...**Relying on one's strength, as mentioned in [Isaiah 63,5](#), is not the antithesis of our concept of bravery, provided such reliance is not the result of bravado, showmanship and quest for personal glory. The hero feels that his life is not worth living, if the only way he can live it is by permitting great evils to go unchecked, and thus allow the name of G'd to continue to be desecrated. Ben Zoma's definition of true heroism then includes two important elements: A) Preparedness for martyrdom in order to achieve an ideal, or wipe out an evil; B) an awareness that the risks involved are undertaken deliberately, not impulsively. The hero faces up to unpopularity or even scorn that his action may arouse.

[Akeidat Yitzchak 97:1](#)

**When our sages teach in Avot 4.1, "who is a hero? he who can control his baser instincts," we find victory over the yetzer hara identified with heroism on the battlefield.** The Talmud [Berachot 34](#), describes the moral stature of the *baal teshuvah*, the repentant sinner as superior to that of the saint. This refers only to the kind of repentant sinner who has demonstrated that when confronted with an equally attractive challenge by his *yetzer*, he has not succumbed a second time. (Yuma 86) A saint would not even be allowed to expose himself to such satanic lures. Yet, a *baal teshuvah*, in a sense, has to expose himself, in order to prove that his repentance has really taken hold. Only in this way can he prove his resistance to the "germ."

### [Shenei Luchot HaBerit שני לוחות הברית Torah Shebikhtav, Korach, Torah Ohr](#)

We know that קנאת סופרים, a competitive spirit between scholars is laudable, since **it means that a person battles his evil urge, trying to excel in good deeds and character traits. This is the most important battle a person has to fight in his life.** We have the story of the philosopher who encountered soldiers returning from a great conquest. He told them: "**you did win a minor battle, but you have failed to win the major battle, namely man's battle with his evil urge.**" **The reason it is called "the great battle," is that it is a never-ending battle.** Concerning that battle, Ben Zoma said that the true hero is he who vanquishes his evil urge.

**PTC. A battlefield "Hero" fights and then leaves but the battle within us never ends; the inner "Hero" needs to stand up, be brave, and destroy the inner struggles everyday to really be heroic**

### [Berachot 34b](#)

פליגא דרבי אבהו, דאמר רבי אבהו: **מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין**, שנאמר: "שלום שלום לרחוק ולקרוב". "לרחוק" ברישא, ונהדר "לקרוב".

And the Gemara notes that **this statement disagrees with the opinion of Rabbi Abbahu** who holds that penitents are superior to the righteous. **As Rabbi Abbahu said: In the place where penitents stand, even the full-fledged righteous do not stand**, as it is stated: "Peace, peace upon him who is far and him who is near." Peace and greeting is extended first to **him who is far**, the penitent, and only **thereafter** is peace extended to **him who is near**, the full-fledged righteous.

### [Mivchar HaPeninim הפנינים Chapter 3](#)

92. On asking the sage who may be truly **termed a hero? he replied, He who can requite folly with meekness, and subdue his anger.** 93. For how can he rule over others who cannot govern himself?

### [Redeeming Relevance; Exodus, CHAPTER 2 Moshe's Stutter; The Pardonable Sin 30 פדיון הרלוונטיות על שמות, פרק שני ל](#)

It is accordingly not accidental **that the hallmark of Jewish holiness is humility.60 Clearly, this is why Moshe, the most humble of all men, is the premier Jewish hero.**

### [Daat Zkenim on Numbers במדבר דעת זקנים על Chapter 14:17](#)

'ועתה יגדל נא כה ה' "and now I pray let the Power of the Lord be great;" Moses considers a display of **being able to suppress one's anger as the greatest proof of greatness.** Our sages in Ethics

4,1, have **defined the term גבור**, “hero,” as **someone who can conquer his emotions** when they threaten to overrule his intellect. This is what Solomon already taught us in [Proverbs, 16,32](#): טוב ארך אפים מגבור, “he who is slow to anger is better than the mighty.”

[Shenei Luchot HaBerit](#) שני לוחות הברית [Torah Shebikhtav, Toldot, Torah Ohr](#)

The catalyst that will bring this about are **the צדיקים, the righteous people, who will subdue the evil urge displaying true heroism** as described in [Avot 4,1](#): "Who is the true hero? He who can conquer his urges." I have pointed out on several occasions that **the evil urge is not to be killed, but to be subjugated, to be channeled into positive constructive activities.** One example of such subjugation is if a normally jealous person applies his streak of jealousy to Torah scholars who have mastered more Torah than he has. By using this trait to redouble his efforts to achieve mastery over Torah disciplines, he proves himself to be a hero.

[Orchot Tzadikim 14:17](#) אורחות צדיקים י"ד:י"ז

Even though jealousy is a very bad quality, there are instances where it can be a very good quality and, in fact, it can be a most **noble** quality, — when one envies those who revere God,

***PTC. Sometimes it is better to channel the inner struggles for good rather than try to defeat it outright i.e. use passion to speak loshon hora instead to speak loshon tov (and bring ahavat chinam to rebuild thid temple)***

[Shenei Luchot HaBerit](#) שני לוחות הברית [Torah Shebikhtav, Bamidbar, Nasso, Beha'alotcha, Torah Ohr, Bamidbar](#)

The Mishnah in [Avot 4,1](#), which describes a hero as a person who can conquer his passions, **clearly shows that unless one has such passions, one does not qualify for the reward of having suppressed them.**

[Netivot Olam](#) נתיבות עולם [Netiv Hakaas, Chapter 1](#)

(Proverbs, 16:32), he [Solomon] says: “He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city”, read: **one who is slow to anger is mighty because he stands like a hero and is not easily excited, and one who rules and conquers his spirit so that it will not leave him is greater than one who taketh a city, for one who conquers a city is conquering something material in nature, but one that conquers his spirit – this is something that is not material in nature, therefore he is greater.** And this quality, slowness to anger [lit. of long breath], is from the qualities of God, may He be blessed, which is called ‘slowness to anger’ [lit. of long breath]....

[Shenei Luchot HaBerit](#) שני לוחות הברית [Torah Shebikhtav, Eikev, Torah Ohr](#)

The words מה כחינו, are, of course, a reference to strength and power, and we know that **the true hero is the one who can control his rages, his temper.**

[Kedushat Levi](#) קדושת לוי [Genesis, Lech Lecha](#)

What man possesses he does not have to acquire. When he needs something that he does not own, he has to acquire it. **Avram did not need to acquire the virtue of loving kindness, as apparently, he personified this virtue since birth; However, the characteristic of גבורה, the kind of bravery and heroism needed to wage war successfully, was not a quality he**

**possessed from birth, so that he had to acquire it.** Malki Tzedek blesses G'd for having provided Avram with this quality at a time when he was really in need of it. Seeing that G'd "owns" heaven and earth, He is able to bestow this quality on people whenever it suits Him.

**LHAVDIL the philosopher Socrates said** "If all our misfortunes were laid in one common heap whence everyone must take an equal portion, most people would be content to take their own and depart."

**PTC. Sometimes we are given struggles so we can become better specifically because of them (each given pekalach we would keep); some traits we inherently have, some we must work on getting**

**Bamidbar 13: 27-33**

וַיִּסְפְּרוּ-לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חֶלֶב וּדְבַשׁ הִוא וְזֶה-פְּרִיָּהּ:  
**אָפֶס** כִּי-עָזוּ הָעַם הַיֹּשֵׁב בְּאֶרֶץ וְהַעֲרִים בְּצִירוֹת גְּדֹלוֹת מְאֹד וְגַם יְלִדֵי הָעֵקֶב רָאִינוּ שָׁם:  
עֲמֶלֶק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר וְהַכְּנַעֲנִי יֹשֵׁב עַל-הַיַּם וְעַל גַּד הַיַּרְדֵּן:  
וַיִּהְיֶה כִּלְבֵּי אֶת-הָעָם אֶל-מֹשֶׁה וַיֹּאמְרוּ עָלֶיךָ נִעְלָה וַיִּרְשָׁנוּ אֹתָהּ כִּי-יָכוֹל נוֹכַח לָהּ:  
וְהָאֲנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַח לַעֲלֹת אֶל-הָעָם כִּי-חַזֵּק הִוא מִמֶּנּוּ:  
וַיִּזְעִיאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֵיהָ הִוא וְכָל-  
הָעָם אֲשֶׁר-רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מְדוֹת:  
וְשָׁם רָאִינוּ אֶת-הַנְּפִילִים בְּנֵי עֲנָק **מִזֵּה הַנְּפִילִים וְנַהֲי בַעֲיִנֵינוּ בַּחֲבָיִים** וְכֵן הָיִינוּ בְּעֵינֵיהֶם:

This is what they told him: "We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. However, the people who inhabit the country are powerful, and the cities are fortified and very large; moreover, we saw the Anakites there. Amalekites dwell in the Negeb region; Hittites, Jebusites, and Amorites inhabit the hill country; and Canaanites dwell by the Sea and along the Jordan." Caleb hushed the people before Moses and said, "Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it." But the men who had gone up with him said, "We cannot attack that people, for it is stronger than we." Thus they spread calumnies among the Israelites about the land they had scouted, saying, "The country that we traversed and scouted is one that devours its settlers. All the people that we saw in it are men of great size; we saw the Nephilim there—the Anakites are part of the Nephilim—and we looked like grasshoppers to ourselves, and so we must have looked to them."

**Bamidbar 14:6-10**

וַיְהִי וַשָּׁע בּוֹנִיוֹן וְכָלֵב בּוֹ-יִפְּנֶה מִן-הַתָּרִים אֶת-הָאָרֶץ קִרְעוּ בְּגָדֵיהֶם:  
וַיֹּאמְרוּ אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:  
אִם-חַזַּקְתֶּם בְּנֵי הַיְבוּסִים וְהַחִתִּים וְהַכְּנַעֲנִים לָנוּ אָרֶץ אֲשֶׁר-הִוא זָבַת חֶלֶב וּדְבַשׁ:  
אָךְ כִּי אֶל-תִּמְרְדוּ וְנִאֲתַם אֶל-תִּירְאוּ אֶת-עַם הָאָרֶץ כִּי לֹחֲמֵנוּ הֵם סָר צֶלֶם מַעֲלֵיהֶם וְהָ אֲתָנוּ אֶל-תִּירְאוּם:  
וַיֹּאמְרוּ כָל-הָעֵדָה לְרֹצוֹם אֲתָם בְּאֲבָנִים וַיִּכְבֹּד הַיְבוּסִים בְּאֶהָל מוֹעֵד אֶל-כָּל-בְּנֵי יִשְׂרָאֵל: (פ)

And Joshua son of Nun and Caleb son of Jephunneh, of those who had scouted the land, rent their clothes and exhorted the whole Israelite community: "The land that we traversed and scouted is an exceedingly good land. If the LORD is pleased with us, He will bring us into that land, a land that flows with milk and honey, and give it to us; only you must not rebel against the LORD. Have no fear then of the people of the country, for they are our prey: their protection has departed from them, but the LORD is with us. Have no fear of them!"

**PTC. Unfortunately our perception of ourselves can be faulty and we can feel like “Zeroes” in our own eyes. We must realize we fight the good fight and are our own heroes**

[Sanhedrin 91b](#)

And Antoninos said to Rabbi Yehuda HaNasi: From when does the evil inclination dominate a person? Is it from the moment of the formation of the embryo or from the moment of emergence from the womb? Rabbi Yehuda HaNasi said to him: It is from the moment of the formation of the embryo. Antoninos said to him: If so, the evil inclination would cause the fetus to kick his mother’s innards and emerge from the womb. **Rather, the evil inclination dominates a person from the moment of emergence from the womb.** Rabbi Yehuda HaNasi said: Antoninos taught me this matter, and there is a verse that supports him, as it is stated: “Sin crouches at the entrance” ([Genesis 4:7](#)), indicating that it is from the moment of birth, when the newborn emerges from the entrance of his mother’s womb, that the evil inclination lurks.

[Myjewishlearning.com:](#)

For the first 13 years of life, one rebels, **but in the 14th year, the light of intelligence appears in him, and then he becomes bar mitzvah** and subject to the punishment of a human court. Similarly, our sages, of blessed memory, hinted at this when they said, “On the evening of the 14th we search for *hametz* [leaven] by the light of a candle” ([Mishnah Pesachim 1:1](#)) ([Sefer Akedat Yitzhak, 61](#)).

[The Jewish Spiritual Heroes שלנו ענקי הרוח Volume III; The Amoraim of Babylon and the Babylonian Talmud, Introduction, 44](#)

At first God considered creating man out of heavenly stuff. But realizing that such a creature would incur the envy of the angels who might attempt to harm him, He created man out of a mixture of heavenly and earthly materials.<sup>19)</sup> **He then endowed man with a free will to do as he chose. He implanted in him good and evil desires and He gave him the power to control his desires. The scholars were convinced that there was much heroism in subduing one’s evil desires since these are with man since his birth while his good desires manifest themselves only after he reaches the age of thirteen.**<sup>20)</sup>

[Words of Peace and Truth דברי שלום ואמת Letter 1:4](#)

**True heroism is when a man rules over his own spirit by removing from his heart thoughts and ideas that he was raised with, which many generations succeeded in implanting in the hearts of the multitudes.** He in his great wisdom overcame them and “brought forth his righteousness like the light and his judgment like the noonday” ([Psalms 37:6](#)). He turned hearts, mediating peace and love among people.

[Towards Historic Judaism תורת יהדות היסטורית V; Rediscovery of Judaism, Chapter 3](#)

**There is the ceaseless heroism of the Galut, the great heroisms of endurance, of faithfulness, of unshakable belief in a better world to come,** of preparedness to die rather than to accept a lie or to bow down to evil.

**PTC. Hashem gives us a nature and a nurture from birth to fight the evil within and around us, we must use both for good to fight our internal and external battles**

[Radak on Genesis Chapter 6:4:ד"ק על בראשית](#)

והמה הגבורים אשר מעולם **these were the ones always remembered in later times as the heroic people of their time** **אשר מעולם אנשי שם**, **people whose reputation survived their disappearance from the earth.**

[Redeeming Relevance: Genesis Chapter 1 פדיון הרלוונטיות על בראשית](#)

**In heroic fashion, however, Avraham shows his willingness to completely subordinate himself to the will of God.** When he hears the directive concerning Yishmael – as when he hears the decree about Yitzchak – Avraham is essentially asked to sacrifice everything.

[Sifrei Devarim ספרי דברים Paragraph 321](#)

And thus is it written (of the exiles, [II Kings 24:16](#)) "and the *charash* and the *masger*, one thousand, all heroes, waging war." Now what feats of strength are performed by men going into exile? What war is waged by men bound in chains? **Rather, (the meaning is that they were) "heroic" in the war of Torah.** As it is written ([Psalms 103:20](#)) "Bless the L-rd, O His angels, heroic in power, doing His word to hear the voice of His word." (II Kings, *Ibid.*) **"waging war": "giving and taking" in the "war" of Torah...**

[Between Yesterday and Tomorrow למחרת בין אתמול למהר IV; Jews and Judaism, Section 22:13](#)

More than any other nation on earth Jews must realise the importance of knowledge. **Our strength is not in huge armies, in heroic air forces or invincible tank regiments. Judaism is a spiritual power and can survive only as such. The only weapon of a spiritual power is knowledge (Torah related especially)**

[Ein Yaakov \(Glick Edition\) עין יעקב \(מאת שמואל צבי גליק\) Avodah Zarah , Chapter 1](#)

([Ps. 112, 1](#)) Happy is the man that feareth the Lord. Man, and not woman? Said R. Amram in the name of Rab: "This means, Happy is he who repents when he is still young (a man)." **And R. Joshua b. Levi said: "Happy is he who conquers his evil spirit, as a heroic man."** That delighteth greatly in His commandments. Said R. Elazar: **"Because of His commandments, but not because of the reward for them."** And this is what the Mishnah states: Be not like slaves who serve their master because of reward, but as the one who serves Him not to receive any reward.

[Towards Historic Judaism היסטורית יהדות לקראת VI; God and National Existence, Chapter 3](#)

It is an awe-inspiring story of faith and courage and hope, **this determination of Jews to realise their Judaism in the midst of antagonistic forces and in defiance of them, that heroic determination of millions and millions of Galut Jews not to bow to these alien forces, not to acknowledge them, and to go on living as if they did not exist. But the very fact that Judaism in Galut has become identified with sacrifice testifies only too painfully to the anomaly of Galut existence. Judaism is sacrifice when it has to be realised by Jews whose everyday life is determined by an alien environment.** Originally it was the harmony in the existence of a nation which produced the rhythm of its own life. For us Jews monotheistic universalism requires a Jewish national unit where the potentialities of Judaism are fully realisable, i.e. a Jewish nation master in its own home. Judaism may be able to survive for yet a

long time in the Galut, but only in the Jewish National Home can it be naturally and completely realised. The national unit is the instrument, the National Home the place of realisation.

**PTC. Heroism in Torah means standing up for your beliefs even in alien “Galut” society**

[Flames of Faith 21:15 ט"ו:כ"א אמונה של אמונה](#)

The opposite of love is **gevurah**—strong restraint. This emotion has several names; it is also called yirah, “fear,” and din, “justice.” When I am afraid I recoil and withdraw....In interpersonal relationships of chesed and **gevurah**, if one person relates to another with chesed, he could pour out his most personal feelings....Hence, **gevurah**, “restraint,” is din, “judgment” . Love is focused on others; it is the desire to spread out. Fear is the opposite movement, focusing on oneself and pulling all inward....**To embody restraint one must go against the grain of existence, hence the term gevurah—it requires added strength .**

[Joshua 1:7](#)

רק חזק ונאמץ מאד לשמר לעשות ככל התורה אשר צוה משה עבדי אל-תסור ממנו ימין ושמאל למען תשכיל בכל אשר תלך:

**Only be strong and very courageous**, to observe to do according to all the law, which Moses My servant commanded thee; **turn not from it to the right hand or to the left**, that thou mayest have good success whithersoever thou goest.

[Rashi on Joshua 1:7:1'א:ד'א:ד' יהושע על יהושע](#)

Just be very strong and **courageous**. This was said in reference to the Torah, as He states: ‘To preserve, to act in accordance with all the laws of the Torah.’

[Berachos 32b](#)

תנו רבנן: ארבעה צריכין תזיק, ואלו הן: תורה, ומעשים טובים, תפלה, ודרך ארץ.

תורה ומעשים טובים מנין? — שנאמר: “רק חזק ונאמץ מאד לשמר ולעשות ככל התורה”, “חזק” — בתורה, “נאמץ” — במעשים טובים.

Connected to the emphasis on the need to bolster one’s effort in prayer, the Gemara notes that **the Sages taught in a baraita: Four things require bolstering, constant effort to improve, and they are: Torah, good deeds, prayer, and occupation.** For each of these, a biblical proof is cited: **From where** is it derived that **Torah and good deeds** require bolstering? **As it is stated** in the instruction to Joshua: **“Only be strong and be extremely courageous, observe and do all of the Torah** that Moses My servant commanded you; do not deviate to the right or to the left, that you may succeed wherever you go” ([Joshua 1:7](#)). In this verse, observe refers to Torah study and do refers to good deeds (Maharsha); the apparently repetitive language is not extraneous. **The Gemara derives: Be strong in Torah and be courageous in good deeds.**

**PTC. Sometimes we need Heroism and strength to fulfill the Torah words under tough conditions and life situations**

[Or HaChaim on Numbers במדבר Chapter 23:21](#)

Bileam may imply what Solomon spelled out in [Proverbs 8,14](#) that **the righteous consider preoccupation with G'd's Torah as acts of courage and the fruit of insight.**

[Likutei Moharan, Part II 48:2:2](#)

**A person needs tremendous determination to be strong and courageous, to hold on and maintain his position even if they cause him to fall time and again, God forbid.** For there are times when they cause a person to fall from the service of God, as is known. Nevertheless, it is incumbent upon him to do *his*, **to do whatever he can in the service of God, and not allow himself to fall entirely, God forbid.** This is because one must surely experience all these falls, descents, confusions and so on before entering the gates of holiness. And the true tzaddikim, too, underwent all this.

[משלי כ"ד:ט"ז](#)

**כִּי שֶׁבַע י יִפּוֹל צַדִּיק וְקָם וְרָשָׁע יִפּוֹל וְלֹא יִקָּם** (טז)

[Proverbs 24:16](#)

(16) **Seven times the righteous man falls and gets up,** While the wicked are tripped by one misfortune.

[Pri Tzadik, Nitzavim 1:1](#)

But Israel falls and stands as it says, "Do not rejoice over me, Oh my enemy! **Though I have fallen, I rise again.**" **This is that through the act of falling this is the reason that one rises. This is the language of Chazal, "Downward motion for the sake of upward motion." That through the descent one can reach an even greater ascent.**

Likewise it says, "Seven times the righteous man falls and gets up." That specifically through falling, he is able to get up.

[Likutei Moharan, Part II 46:4:3'ג':ד':מ"ו](#)

**The main thing is a mighty and courageous heart, as then one has no obstacles, especially the physical kind,** such as on account of money; or those his wife, children, father-in-law or parents put in his...They are all completely nullified when one's heart is mighty and **courageous** for God.

[Likutei Moharan, Part II 48:1:5'ה':א':מ"ח](#)

And so the rule, my beloved brother, is to be very strong and **courageous. Get a grip on yourself with all it takes to remain steadfast in your devotions.**

**PTC. We should realize that even if we fall again and again we must get up and try, try again**

[Messilat Yesharim מסילת ישרים Chapter 11](#)

**Therefore for one to have the strength to relinquish what his nature impels him to and to overlook the wronging, not hating the one who ignited hatred in his heart, not exacting vengeance when he has the opportunity to do so nor bearing a grudge against him,** but rather to forget the whole incident and remove it from his heart as if it had never happened - he is mighty and courageous.

[Shmonah Kvatzim שמונה קבצים Kovetz 2:126](#)

He [must] not bear many fears, which would prevent [his] intellect from doing its work and [his] spiritual faculties from pouring forth their influence. **He must be courageous. He must know the might, the good and the evil, and the supernal origin from which everything flows in an**

**orderly form – [a form] that gains perfection with his perfection.** And then, in accordance with his soul's greatness, the divine light will shine upon him, his spirit will be great, and the supernal divine humility – which expands all of [a person's] talents – will fill all of his inner being, and a heavenly might will strengthen him always. And he will do wondrous things for himself and for the entire world.

[Sefer HaYashar 4:18ה"ד:י"ח](#)

**One must be courageous of heart in the service of God, blessed be He. He should not listen to those who would entice him or those who would compel him to forsake the service of God, blessed be He.**

***PTC. Overcoming need for revenge or retribution also is an act of heroism***

[Siddur, Morning Blessings](#)

בְּרוּךְ אַתָּה ה' אֱלֹהֵי מְלֶכֶת הָעוֹלָם. אוֹזֵר יִשְׂרָאֵל בְּגִבּוֹרָה.

Blessed are you, Hashem, our G-d and king of the world, **who girds Israel with courage.**

[Shev Shmat'ta, Introduction 1'א' הקדמה](#)

And my prayer for the future is that I be given additional **strength and courage to be involved with His Torah and His awe**, and so to bring out the rest of my unrevealed novella that are with me.

[Sefer HaIkkarim, Introduction 10'י' הקדמה](#)

Therefore I pray to God who has absolute power and truth that He may **grant me courage and strength to accomplish my purpose, that He may lead me in the way of truth, and teach me the paths of uprightness**

[Duties of the Heart, Third Treatise on Service of God 10:6](#)

There are two other emotions: **courage** and timidity. **The right occasion for showing courage is when you meet the enemies of the L-ord, to wage war against them....[Courage is also in place,] to endure all distress and all trials in fulfilling the will of the exalted Creator**

[Sefer HaYashar 4:18ה"ד:י"ח](#)

Another among **the qualities of the soul is courage. One must be courageous of heart in the service of G-d, blessed be He.**

[Machzor Yom Kippur Ashkenaz Linear, The Morning Prayers, Akeidah \(The Binding of Yitzchak\) 98ח"צ' עקדה](#)

Hashem here blessed the descendants of Avraham with **the nobility of spirit and courage to fulfill the command to sanctify Hashem even when self-sacrifice is required.**

[Between Yesterday and Tomorrow, III; The Breath of His Lips 16:18 שפתיו ברוח](#)

The “clever” Jew, the common-sense Jew, will always lose, only **the dreaming Jew, the Jew with faith and ideals, courage and character, will survive and win the last battle.**

[Towards Historic Judaism, VI; God and National Existence 3:3 א-לוהים ו. א-לוהים](#)  
[והקיום הלאומי ג:ג](#)

It is an awe-inspiring story of faith and **courage** and hope, **this determination of Jews to realise their Judaism in the midst of antagonistic forces and in defiance of them, that heroic determination...**

**PTC. Courage means to stand up to the inner and outer battles of your life especially when wrongs are perpetrated**

[Between Yesterday and Tomorrow](#) [מחר בין אתמול למחר III; The Breath of His Lips, Section 16](#)

The average modern Jew is too “clever”, he is much too clever to take Judaism seriously. He is empty of Jewish ideals, he does not care for Jewish culture, for Jewish religious aspirations. He has neither character nor courage to dream the dreams of Judaism and to live them. He is the clever Jew impressed by the common sense of the market, by the “logic” of the clumsy facts which are ruling the passing hour of an uncertain day...

The “clever” Jews cannot help us. **We need dreamers, Jews with a vision and a faith; Jews who are prepared to bring the greatest sacrifices in order to realise their Jewish dreams; Jews who are not overawed by the powers of the world around us; Jews with courage enough to follow their vision undismayed by lack of appreciation and in spite of the policies of mighty governments; Jews with faith, with a religious faith in the future of our people; Jews who will not haggle for Jewish rights, who will accept nothing less than Justice, who—if this is denied to them—are prepared to go on dreaming against a whole world rather than accept any sham solution which can only lead to dissolution.**

[Towards Historic Judaism, IX; Not Because of Our Sins 3:1 לא מפני חטאינו ט. א-לוהים](#)  
[ג:א](#)

The historic mission of the Jewish nation consists in having the **courage to face the world, insisting that justice should be done even to the Jew.**

[Towards Historic Judaism, I; Introductory 2:1 מבוא ב:א' א. א-לוהים](#)  
[הקדמה](#)

**If only we had the courage to face the lessons of our experiences!** Our eyes have been forcibly opened, if only we would not shut them to the facts!

**PTC. We should use courage not only to work on our inner struggles but also to stand up for what we believe in and to carry Torah ideals to the world which further enhances our heroism**

[Shenei Luchot HaBerit](#) [שני לוחות הברית](#) [Torah Shebikhtav, Terumah, Torah Ohr](#)

In order **to achieve the perfection of one's body to carry out the actions the body has been designed for, one needs courage like a lion. This is a function of the heart, as stated by the famous halachic authority, the טור.** In order to elevate one's financial resources to a level of perfection, one must certainly possess a generous heart.

[Rambam, Eight Chapters](#) [שמונה פרקים](#) [Chapter 5](#)

**So, his only design in eating... sleeping, waking, moving about, and resting should be the preservation of bodily health,** while, in turn, the reason for the latter is that the soul and its

agencies may be in sound and perfect condition, so that he may readily acquire wisdom, and gain moral and intellectual virtues, all to the end that man may reach the highest goal of his endeavors. Accordingly, man will not direct his attention merely to obtain bodily enjoyment, choosing of food and drink and the other things of life only the agreeable, but he will seek out the most useful, being indifferent whether it be agreeable or not. There are, indeed, times when the agreeable may be used from a curative point of view, as, for instance, when one suffers from loss of appetite, it may be stirred up by highly seasoned delicacies and agreeable, palatable food. Similarly, one who suffers from melancholia may rid himself of it by listening to singing and all kinds of instrumental music, by strolling through beautiful gardens and splendid buildings, by gazing upon beautiful pictures, and other things that enliven the mind, and dissipate gloomy moods. **The purpose of all this is to restore the healthful condition of the body, but the real object in maintaining the body in good health is to acquire wisdom. Likewise, in the pursuit of wealth, the main design in its acquisition should be to expend it for noble purposes, and to employ it for the maintenance of the body and the preservation of life, so that its owner may obtain a knowledge of God, in so far as that is vouchsafed unto man.**

**PTC. Using all things in our life for good, is also real heroism**

[Eight Chapters פרקים שמונה Chapter 4](#)

**The really praiseworthy is the medium course of action to which every one should strive to adhere, always weighing his conduct carefully, so that he may attain the proper mean.**

[Rabbeinu Bahya, Vayikra 19:2:3'ג'ב'י'ט' ויקרא י"ט:ב'ג'א'ד' Rabbeinu Bahya](#)

This is an exhortation to the entire Jewish people to ... **practices noble character traits and to impress one's children with the importance of these virtues.**

[Messilat Yesharim 21:4'ד'א'ב'ג' Messilat Yesharim](#)

For all these things awaken the intellect to take counsel **and to do like their noble deeds.** This is clear.

[Orchot Tzadikim 13:2'ג'ב'א' Orchot Tzadikim](#)

**Graciousness is a very good quality, and is found only in the noble and precious soul.**

[Nineteen Letters אגרות צפון Letter 18](#)

Truly, when the mind will have realized the futility of this baseless and aimless striving, of its bargaining with the overestimated demands of the fleeting moment; when it will have clearly brought to its consciousness that the noble life can only be erected upon ideas inwardly recognized as true, then will arise the question, "What does it mean that I am a Jew? What is Judaism... But the seekers after knowledge will go back to the ancient fountains of Judaism, Bible and Talmud, and **the one effort will be to obtain the concept of life out of Judaism and to comprehend Judaism as the law of life, and this effort will lead to the transposing of that which holds the theory of truth and life into actual, practical truth and life, in accordance with the old adage, now, alas, nearly forgotten, לשמור ולעשות וללמוד וללמד, "to learn and to teach, to keep and to do."**

[Sefer HaYashar 6:20'י'כ'א' Sefer HaYashar](#)

**... because we see that when the soul is noble, there is contained within it many of the good qualities.**

**PTC. Noble traits and a noble character are elements of a true hero as well**

[Akeidat Yitzchak יצחק Gate 77:1](#)

If one may be allowed to oversimplify, **morality is nothing but a form of self restraint.** In [Jeremiah chapter 35](#), Yehonadav ben Reychav is held up as a shining example of someone who instructed his family to practice the noble art of self restraint concerning a variety of physical pleasures and material acquisitions. In appreciation of that family's having heeded their patriarch's instructions, G'd assures that family that they will provide leading personalities for the Jewish people for all future generations.

[ספר העקרים, מאמר ג ל"ג:ב'33:2 Maamar 3 33:2](#)

But there is **no deed that is more noble and more worthy and more deserving of reward, according to the truth and the consensus of mankind, than the service of G-d.**

[Man and God, Chapter 4 the Concept of Holiness 232 האדם ויוצרו, קדושה מהי רל"ב](#)

**It is a noble thing to do the good for its own sake, but it is not holiness. Holiness is being with G-d by doing G-d's will. Now, it is the will of G-d that man should act ethically.**

[Contemporary Halakhic Problems, Vol II, Part I, Chapter II Blessings and Rituals 3 בעיות הלכתיות עכשוויות, כרך ב, חלק ראשון, פרק ב: ברכות ומנהגים ג'](#)

Man's personality combines a curious mixture of the **noble** and the base, the spiritual and the animal, the precious and the dross. Precious metals were not created in a pure state.

[The Improvement of the Moral Qualities 4:4:4'ד'ד'4:4:4' תקון מדות הנפש ד'ד'ד'4:4:4'](#)

The poet has said: "**The pure and noble souls are wakeful, watchful, and sound of judgment,** while the stupid and heavy souls are drowsy, mean, and low."

[The Improvement of the Moral Qualities 4:3:3'ג'ג'4:3:3' תקון מדות הנפש ד'ג'ג'4:3:3'](#)

**... and a noble man is never found to be envious.**

[Redeeming Relevance; Numbers, CHAPTER 3 Korach and the Limits of Popular Government 447 פדיון הרלוונטיות על במדבר, פרק שלישי מ"ד](#)

**Charisma can be a wonderful means for obtaining good and noble ends...**

[The Jewish Spiritual Heroes, Volume I; The Creators of the Mishna, Rabbi Meir 28 ענקי הרוח שלנו, חלק א; חכמי המשנה, רבי מאיר כ"ח](#)

A man may gain his livelihood by doing any kind of work but **happy is the man who sees his parents doing noble work**

**PTC. Love what you do and do what you love with doing noble and holy acts and using your power within you to better everything around you allows you to be a hero as well**

## **Points to Carryover:**

- The TRUE definition of a hero is one who is fighting the good fight within himself to overcome his struggles with character and conviction and not physical strength.**
- The real “Hero” is the one fighting the internal battles that no one knows about**
- A battlefield “Hero” fights and then leaves but the battle within us never ends; the inner “Hero” needs to stand up, be brave, and destroy the inner struggles everyday to really be heroic**
- Sometimes it is better to channel the inner struggles for good rather than try to defeat it outright i.e. use passion to speak loшон hora instead to speak loшон tov (and bring ahavat chinam to rebuild third temple)**
- Sometimes we are given struggles so we can become better specifically because of them (each given pekalach we would keep); some traits we inherently have, some we must work on getting**
- Unfortunately our perception of ourselves can be faulty and we can feel like “Zeroes” in our own eyes. We must realize we fight the good fight and are our own heroes**
- Hashem gives us a nature and a nurture from birth to fight the evil within and around us, we must use both for good to fight our internal and external battles**
- Heroism in Torah means standing up for your beliefs even in alien “Galut” society**
- We should realize that even if we fall again and again we must get up and try, try again**
- Overcoming need for revenge or retribution also is an act of heroism**
- Courage means to stand up to the inner and outer battles of your life especially when wrongs are perpetrated**
- We should use courage not only to work on our inner struggles but also to stand up for what we believe in and to carry Torah ideals to the world which further enhances our heroism**
- Using all things in our life for good, is also real heroism**
- Noble traits and a noble character are elements of a true hero as well**
- Love what you do and do what you love with doing noble and holy acts and using your power within you to better everything around you allows you to be a hero as well**